

BOOK II

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#54-52

But a classic is properly a book, which maintains itself by virtue of that happy coalescence of matter and style, that innate & exquisite sympathy between the thought that gives life, and the form which consents to every mood of grace & dignity, which can be simple without being vulgar, elevated without being distant, and which is something neither ancient nor modern, always new and incapable of growing old.

James R. Lowell
North American Review
April 1875. p. 335

But how if it bore us, which after all is the fatal question? The truth is, that it is too often forced upon us against our will, as people were formally driven to church till they began to look

on a day of rest as a funeral institution, and to transfer to the Scriptures that suspicion of defective inspiration which was awakened in them by the preaching.

North American Review,

April, 1875. p. 373.

J. R. Lowell.

The four living creatures described in the 1st & 10th chapters of the prophet Ezekiel, and also in the fourth chapter of Revelation, probably intended to represent the four Gospels.

The face of man taken for C's incarnation

" " " lion " " the Kingdom

" " " Ox or Calf " " Atonement

" " " Eagle " " Lord's divinity

and they agree with the four Gospels (and not with the authors of the Gospels)

in this respect; we find
 The Kingdom set fourth Mathew.
 " Manhood " " in Mark.
 " Atonement " " " Luke.
 " Divinity " " " John.
 Taken from.

"The Devotional Commentary,"
 Vol. I. by Rev. Isaac Williams B.D.

When you preach be real. Set
 your people before you in their
 numbers, their wants, their
 dangers, their capacities; choose
 a subject, not to show your-
 self off, but to benefit them;
 and then speak straight to
 them, as you would beg your
 life, or counsel your son,
 or call your dearest friend
 from a burning house, in
 plain, strong earnest words.
 And, that you may

be thus real, I would counsel you from the first to take as little of your sermons as possible, from those of other men. Let them be your own, made up of truths learned on your knees, from your Bible, in self-examination, and amongst your people.

And to make your sermons such as this, spare no pains or trouble, Beware of giving to God and souls the parings of your time, and the ends of other employment. Beware of pernicious facility.

However poor or ignorant your people are, you may be assured that they will feel the difference between sermons which have been

well digested and well arranged,
and those which are put care-
lessly & ill together. Think
your subject thoroughly over;
settle, if possible, on Sunday
evening, next Sunday's subject.
Meditate on it as you walk
about your parish, pray for
power to enforce it; and as
you read God's Word, and
go about your parish, light
will break out on it, illus-
trations occur, applications
suggest themselves; and
when you write or speak,
you will be full and orderly,
and this is to be strong.

Let every sermon be
one subject, well divided
and thoroughly worked
out; and let all tend to
this highest purpose, sim-
ply to exalt before your

people Christ crucified.

Deal much in the great truths which the blessed God has taught us of Himself; beware of always tarrying amongst the graves and corruption of our own fallen and tempted state, but rise up to God, and Christ, and the Holy Ghost, and bear your flock with you there.

From,

"Addresses to the candidates for ordination", by
The Bishop of Oxford,
Christmas, 1859.

The Stole, the long black band worn by the minister in old-fashioned churches, took the canonical colors of green, red, violet &c. It is a long, narrow band of silk, with a cross or other symbol embroidered on the ends, and signified the ropes with which Christ was bound when scourged, and for the minister, the yoke of patience, laid upon his neck. A deacon wears it only over the left shoulder, to show that he has not yet taken upon him the full yoke of our Lord.

From "Our Mother Church" p. 183.

The Black gown was used as a preaching dress, derived from the Reformation from Reformers of Geneva, or earlier from the black Dominican habit. Our clergy

wear it as an academical garment.
The ancient vestments had all a
meaning, and thus come under
the head of symbols.

From "Our Mother Church" p. 188

The Surplice, for a priest signifies
purity & innocence.

"Our Mother Church" p. 182.

"Like the Roman who burned
the vessels that had conveyed
him to the enemy's shore, he
(Luther) left no resource, but to
advance and offer battle.

Le Rubigné's Hist. of Reformation
Vol. II p. 137

The Church is the Church militant,
and all its members are soldiers.

"Perhaps the baptism of children may be objected to what I say as to the necessity of faith. But as the word of God is mighty to change the heart of an ungodly person, who is not less deaf, nor less helpless than an infant — so the prayer of the Church, to which all things are possible, changes the little child, by the operation of the faith which God pours into his soul, and thus purifies and renews it."

Martin Luther, in D'Aubigné's
Hist. of the Reformation

p 111.

"But whoever enters into the priesthood or joins a monastic order, be assured that the labors of a monk or of a priest, however arduous, differ in no respect, as to their value in the sight

of God, from those of a peasant
working in his field, or of a
woman attending to the duties
of her house. God esteems
all things according to the
faith whence they proceed.

And it often happens that
the simple labours of a serv-
ing man or woman is more
acceptable to God than the
fastings and works of a monk,
because in these last faith is
wanting."

Martin Luther in De' Aubigné
Hist. of Reformation, p 112

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In a lecture this evening by John L. Stoddard, he described a mighty cascade of the Pyrenees which has its source in a tranquil lake, high up in the mountains, and then flowing carelessly down a slight decline till it reaches a rocky obstruction which it beats against and passes by, then flows on again swifter and more noisily, pushing its way past shaggy rocks, ever increasing its speed till it at last falls over a lofty precipice plunging ~~in~~ ^{with} a mad fury into the mountain gorge below.

A good illustration of the life of one educated into the ways of peaceful virtue, but who gradually breaks the bonds of rectitude & goes on from ~~bad~~ ^{bad} to worse till he is lost in the depths of degradation.

New Bedford, Nov. 8/1880

When the advocates of this natural, spontaneous inspiration, will come forth from their recesses of thought, and deliver prophecies as clear as those of the Hebrews; when they shall mould the elements of nature to their will; when they shall speak with the sublime authority of Jesus of Nazareth; and with the same infinite ease, rising beyond all the influence of time, place & circumstances, explain the past, and unfold the future; when they die for the truth they utter, and rise again, as witnesses to its divinity; then we may begin to place them on the elevation which they so thoughtlessly claim; but until they either prove these facts to be delusions, or give their parallel in themselves, the world may well laugh at their ambition, and trample their spurious inspiration be-

neath its feet.

Quoted in "Beulah" by Anna Evans, p. 446.

Method to be adopted by the Scripture student.
Spirit in which he should work.

"Let him approach the New Testament, not with an unholy curiosity, but with reverence; bearing in mind that his first and only aim and object should be that he may catch and be changed into the spirit of what he there learns.

It is the food of the soul; and to be of use, must not rest only in the memory or lodge in the stomach, but must permeate the very depths of the heart and mind."

Acquirements most useful to prosecute the study.

"A fair knowledge of the three languages, Latin, Greek, and Hebrew, of course are the first things. Nor let the student turn away in despair at the difficulty of this.

* * * * * It would be well, too, were the student tolerably versed in other branches of learning — dialectics,

rhetoric, arithmetic, music, astrology, and especially in knowledge of the natural objects — animals, trees, precious stones — of the countries mentioned in the Scripture; for if we ~~have~~ are familiar with the country, we can in thought follow the history and picture it to our minds, so that we seem not only to read it, but to see it, and if we do this we shall not easily forget it.

Besides, if we know from study of history not only the position of those nations to whom these things happened, or to whom the apostles wrote, but also their origin, manners, institutions, religions, and character, it is wonderful how much light and, if I may so speak, life is thrown into the reading of what before seemed dry and lifeless. * * *

* * * * * To get at the real meaning, it is not enough to take four or five isolated words; you must look where they came from, what

was said, by whom it was said, to whom it was said, at what time, on what occasion, in what words, what preceded, what followed."

From Erasmus introduction to his Greek and Latin version of New Testament, as quoted in Seebohm's "Oxford reformers of 1498" pp. 258. 259.

Because the Christian life took its original from the waters of baptism, and depended upon the observance of the covenant made therein, the Christians were wont to please themselves with the artificial name of *frisciculi*, fishes; to denote, as Tertullian words it, that they were regenerate, or born again into Christ's religion by water, and could not be saved but by continuing therein.

And this name was the rather chosen by them, because the initial

letters of our Saviour's names and titles in Greek, Ἰησοῦς, Χριστός, Θεοῦ Υἱός, Σωτήρ, Jesus Christ, the Son of God, our Saviour, technically put together, make up the name ΙΧΘΥΣ, which signifies a fish, and is alluded to by Tertullian and Optatus.

Bingham's "Antiquities of the Christian Church" Vol. 7., Book 1., Chapter 1., Sect 2., p. 2.

Symbol of Ruth:

Pictorially, the ancient church represented Ruth with a sheaf in her hand. As was natural, she was always conceived as youthful. She might be represented with a rose, in accordance with what may be the meaning of her name. The Rose of Bethlehem was the ancestress of the Rose of Jesse (Mary), whom ancient pictures represented sitting

in a rosebush. Both rose and thorn
are symbols of the truth that though
love may sow in tears, it will,
through God's compassion, reap
in joy.

Paulus Cassel's notes on the book
of Ruth, translated by P. H. Stenstra.
Last note, p. 53.

Bolton Priory.

was situated in the West Riding of York-
shire, on the banks of the river Wharfe,
about six miles from Skipton.

A priory was founded at Embay,
about two miles from Bolton, by William
de Meschines & Cecilia, his wife, in the
year 1121, for canons regular of the order of
St. Augustine. On the founder's death,
they left a daughter, who adopted her
mother's name, homille, and was married to
William Fitz Duncan, nephew of David,
King of Scotland. They had two sons;
the eldest died young; the youngest, called from

the place of his birth, the boy of Egremont, became the last hope of his widowed mother,

In the deep solitude of the woods, between Bolton & Barden, four miles up the river, the Wharfe suddenly contracts itself into a rocky channel little more than four feet wide, and flows through the fissure with a rapidity proportioned to its confinement. The place was then, as it is now, called the Strid, from a feat often exercised by persons of agility than prudence, who strode from brink to brink, regardless of the destruction that awaited a faltering step. Such was the fate of young Armille, the Boy of Egremont, who inconsiderately bounding over the chasm, with a greyhound in his leash, the animal hung back, and drew his unfortunate master into the foaming torrent. When this melancholy event was communicated to his mother, she became overwhelmed with grief. To perpetuate the memory of this event, she determined

to remove the priory from Embassy, to the nearest convenient spot, & accordingly, erected a magnificent priory at Bolton.

This establishment was dissolved June 11th 1540 -

"Abbeys, Castles, & Ancient Halls of England & Wales." by John Timbs.

Vol 3. pp. 177 & 178.

Newstead Abbey.

in Nottinghamshire, formerly a Priory of Black or Austin Canons, was founded about A.D. 1170, by Henry II.

At the Dissolution Newstead came into the possession of the noble family of Byrons, who deduce from the Conquest. The illustrious poet, Lord Byron, who from his mother claimed descent from the royal House of Stuart, succeeded to Newstead at the age of six years, who afterwards sold it to Colonel Wildman.

It has been very accurately described by Byron in "Don Juan" in the thirteenth canto, beginning

"To Norman Abbey whirled the noble pair,
An old, old monastery once, & now
Still older mansion,—" & ending

"We gaze upon a giant for his stature,
Nor judge at first if all be true to nature"

"Abbeys, Castles & Ancient Halls of
England & Wales." by John Limb
pp 40 - 46.

Sir John Denham

was born at Dublin 1615, & was the only son of Sir John Denham of Little Boreley in Essex, some time Chief Baron of the Exchequer in Ireland, by Eleanor, daughter of Sir Garret Moore, Baron of Mellefont. In 1617 the Author was brought to England, & received his grammatical education in London. In 1631, he was entered a Gentleman Commoner in Trinity College, Oxford. In 1631 was admitted to the degree of B.A. He then practised law in London, but from his propensity to gaming, was frequently plundered by gamblers. Being severely chided by his father, who threatened to disinherit him if he

Did not reform, he professed himself reclaimed,
 & wrote & published an "Essay on Gaming." His
 father dying in 1638, he was so imprudent as
 to squander away several thousands in
 gambling. In 1636 he translated the second
 book of the *Aeneid*. In 1641 he published the
 "Sophy" which was acted at a private house, & this
 seems to have given him his first claim to
 public attention. About 1643 he went to
 King Charles I at Oxford, where he published
 "Coopers Hill" In 1647 he was intrusted by the
 Queen with a message to the King, who was then in
 the hands of the army, & then became the King's
 secretary. In April 1648, he conveyed James Duke
 of York, from London to France, & delivered him
 to the Queen & Prince of Wales. At the Restoration
 he was made Surveyor of the King's Buildings, &
 dignified with the order of the Bath. Upon some
 discontent arising from a second marriage,
 he became disordered in his understanding, but
 recovering, was held in great esteem for his
 poetical abilities, not only at court, but by
 all persons of taste and erudition. He died

at his office near Whitehall in March 1668,
and was interred in Westminster Abbey, near
the tombs of Chaucer, Spenser & Cowley.

His poems are. "Coopers Hill", "On the Earl
of Strafford's trial & death", "On my Lord Crofts",
"On Mr. Theo. Killigrew's return from Venice", "On
Mr. Abr. Cowley's death", "On John Fletcher's Works",
"Natura Naturata", "Friendship & Single Life", "A
Speech against Peace, at the Close Committee",
"Humble petition of the Poets", "Western Wonder",
"Dialogue between Pooley & Killigrew", "Second
Western Wonder", "Progress of Learning", "Elegy
on the Death of Lord Hastings".

Epistles To "Sir John Mennis", "Sir Richard Fanshawe",
"Hon Edward Howard", "News from
Colchester", "A Song", "Destruction of Troy",
"Passion of Dido for Aeneas", "Serpent's Speech
to Glaucus", "Epigram, from Marshal", "Cato
Major of Old age", "Of Prudence", "Of Justice",
"Imitation of a modern Author upon Chess"

from "Works of the British Poets" by
Robert Anderson, M.A. Vol 5 pp. 669-670.

From "Story of the Manuscripts" - by Rev. George P. Merrill.

List of the Uncials of the New Testament.

Fourth Century -

Sinaiticus, Sign \aleph , the only uncial of the New Testament entire. at St. Petersburg

Vaticanus, Sign B. " Rome.

Fifth Century -

Alexandrinus, Sign A. at Rome

Ephraemi, Sign C. " Paris

Guelpherbytanus, Sign Q.

Borgianus, Sign T. at Rome

Tischendorfianus, Sign I. " St. Petersburg

Musei Britannici, Sign I^b " London

MS. without name, Sign Q^p " St. Petersburg

Sixth Century -

Bezae, Sign D

Guelpherbytanus A, Sign P.

Vitriensis, Sign R. at London

Dublinensis, Sign Z. " Dublin

Laudianus, Sign E^A " Oxford

Claromontanus, Sign D^p " Paris

Codex Bezae Cantabrigiae, Sign H^p " " St. P. + Not. Author Moscow.

Tischendorfianus II, Sign I. " St. Petersburg

MS. without name, Sign T. " "

MS. without name, Signs in fine hands, " "

MS without name Sign O^P at St. Petersburg
 " " " " O_b^P " Moscow.
 Puzoschus " N. " London, Rome, Vienna & Patmos
 Rossanensis " Σ .

Seventh Century

Tischendorfianus I Sign Θ^2 at Leipzig
 Basilinianus I " F^2 " Paris
 Tischendorfianus II " I " St. Petersburg
 MS. without name " T^d " Rome
 " " " " G^A " St. Petersburg
 Cryptoferratensis " R^P at Monastery of Santa Ferrata

Eighth Century

Basiliensis Sign E at Basle
 Regius " L " Paris
 Gacynthius " \equiv " London
 Vaticanus " B^2 " Rome
 Barberini " Y " "
 Regius " W^2 " Paris
 MS. without name " W^b " Naples
 " " " " W^e " "
 Mosquensis " V " Moscow
 MS. " " " Θ^d " St. Petersburg
 Vaticanus " R^A " Rome.

Ninth Century

Rheno Trajectinus	Sign F	at Utrecht
Leyprius	" K	" Paris
Campanus	" M	" "
Monacensis	" X	" Munich
Tischendorfianus IV	" T	" Oxford
Sangallensis	" A	at Monastery of St. Gall
Boernerianus	" G ^P	at Dresden
Augiensis	" F ^P	" Cambridge
Tischendorfianus III	" A	" Oxford
Petroplitanus	" II	" St. Petersburg
Porfirianus	" PAPR	" " "
Wolfii B	" H	" Hamburg
Montinensis	" HA	" Modena
Biblioth. Anglicae	" L ^{AP}	" Rome
Mosquensis	" K ^{CP}	" Moscow
Ruber	" MP	" Hamburg & London
Mss. without name	" W ^d	" Cambridge
" " "	" W ^e	" Oxford
" " "	" Θ ^b	" St. Petersburg

Tenth Century

Harleianus	Sign G	at London & Cambridge
Vaticanus	" S	" Rome
Navianus	" U	" Venice
Saxo-manensis	" E ^P	" St. Petersburg

Fictitious Names of States.

Badge State =	Wisconsin,	Bay State =	Mass.
Bayou "	Miss.	Bear "	Ark.
Cerule "	Louisiana,	Diamond.	Delaware,
Empire "	New York,	Excelsior "	N.Y.
Freestone "	Conn.	Granite.	N.H.
Green Mountain.	Vermont,	Hawkeye.	Iowa,
Hoosier "	Indiana,	Keystone.	Penn.
Lake "	Mich.	Lone-star.	Texas,
Lumber "	Maine,	Nutmeg.	Conn.
Mother of Presidents	Virginia,	Old Colony.	Mass.
Mother of States	"	Old Dominion	Virginia,
Old North State,	No. Carolina,	Palmetto State,	So. Carolina,
Peninsular.	Florida,	Pine-tree "	Maine,
Prairie.	Illinois,	Serpentine.	No. Carolina

Fictitious Names of Cities.

Mound City, St. Louis, Mo.
 Puritan City, Boston, Mass.
 Quaker " , Philadelphia, Pa.
 Queen " , Cincinnati, Ohio
 Queen City of the Lakes, Buffalo, N.Y.
 Railroad City, Indianapolis, Ind.
 Smoky City, Pittsburg, Pa.

Fictitious Names of Cities.

- Bluff City, Hannibal, Mo. City of Elms, New Haven, Conn.
 City of Brotherly Love, Philadelphia, Pa.
 City of Churches, Brooklyn, N.Y.
 City of Magnificent Distances, Washington D.C.
 City of Motions, Boston, Mass.
 City of Rocks, Nashville, Tenn.
 City of Spindles, Lowell, Mass.
 City of the Straits, Detroit, Mich.
 Crescent City, New Orleans.
 Empire City, New York, N.Y.
 Fall City, Louisville, Ky.
 Flower City, Rochester, N.Y.
 Flower " , Springfield, Ill.
 Forest . Cleveland, Ohio. & Portland, Maine.
 Garden " Chicago, Ill.
 Garden of the West, Kansas
 Gate City, Des Moines, Iowa.
 Gotham, New York, N.Y.
 Hub of the Universe, Boston, Mass.
 Iron City, Pittsburg, Pa.
 Monumental City, Baltimore, Md.

Du Bartas. His numerous productions, like those of his contemporaries, turn mostly upon sacred history; but his poem on the Creation, called "La Semaine," is that which obtained most reputation, & by which alone he is now known. The translation by Silvestre has rendered it in some measure familiar to the readers of our old poetry; & attempts have been made, not without success, to show that Milton had been diligent in picking jewels from this mass of bad taste & bad writing.

"Hallam's Literature of Europe" Vol 2 pp. 212-213

English Rhymes.

There are English ~~rhymes~~ words for which no rhyme can be found, like, silver, squirrel, shadow, planet, filbert, beetle, statue, trellis, April, August, temple, virtue, forest, poet, open, proper, almond, bayonet, something, nothing; And words which have only one rhyme, viz. people (steeples), anguish, winter, hornet, hatchet, mountain, darkness, blackness, and virtue. It must be understood that single words

are required in all cases, not combinations of words, like catch it as a rhyme to hatchet, or hurt you to virtue.

"Hints to Teachers" by William J. Rolfe, A. M., Litt. D.

Conquests of the Normans.

The Norman incursions, from Denmark and Norway, on the coasts of France and England, in open vessels, in which they traversed the most dangerous seas, + + + x astonish and confound the imagination, by the audacity which they display. Other tribes of Normans, passing through the wild deserts of Russia, + + + arrived at Constantinople, where they became guards of the Emperor. + + + Others established themselves in Russia, and there founded the dynasty of the Ruriks or the Rurungians, which lasted until the invasion of the Tartars x + + + At the commencement of the eleventh century, a few pilgrim adventurers, x + + successfully conquered La Puglia, Calabria, and Sicily x + + In the middle of the eleventh century, a Duke of Normandy conquered England; and at the commencement of the next century, Boemond, another Norman, founded the principality of Antioch. The adventurers of the North were thus established in the centre of Syria.

Simond's "Literature of the South of Europe."

Vol. 1. pp. 188-189.

"Frankenstein, or the Modern Prometheus," a novel by Mrs Shelley (1797-1851) published in 1818. It was commenced in the Summer of 1816, when Byron and the Shelleys were residing on the banks of the Lake of Geneva, and when, "during a week of rain, having amused themselves with reading German ghost-stories, they agreed at last to write something in imitation of them - "You + I," said Lord Byron to Mrs Shelley, "will publish ours together." He then began his tale of the "Vampires," but "the most memorable result," writes Moore, "of their story-telling compact was Mrs Shelley's wild and powerful romance of "Frankenstein," one of those original conceptions that take hold of the public mind, ^{at} once and for ever." The hero of the book, a native of Geneva, and a student at the University of Ingolstadt, tells his own story, and relates how, having discovered the secret of the cause of life, he creates a living being, eight feet high, who thenceforth becomes the bane and torture of his existence. The monster feels that he is unlike all other human beings, and, in revenge for the injury inflicted upon him by his creator, murders his friend, his brother, and his bride, and finally seeks out

Frankenstein himself, with a view to wreaking a similar revenge on him. The hero, however, happily escapes his enemy, who retires to the utmost extremity of the globe, in order to put an end to his miserable life; and Frankenstein himself falls ill and dies on his way home after his last final flight from the monstrosity whom he had himself brought into the world.

"Dictionary of English Literature"

by W. Davenport Adams. p. 628

Mrs. Mary Shelley:

novelist and miscellaneous writer (b. 1797, d. 1851) wrote "Frankenstein" 1818, "Valperga" 1823, "The last Man" 1824, "Peckin Warbeck" 1830, "Lothore" 1835, "Falkner" 1837, and "Rambles in Germany and Italy" 1844, besides contributing largely to the "Cabinet Cyclopaedia" and editing the works of her husband, Percy Bysshe Shelley the first

"Dictionary of English Literature"

by W. Davenport Adams. p. 628

Dante's "Divine Comedy"

Mr Cary observes, in his preface, "Dante himself, I believe, termed it simply The Comedy, in the first place, because the style was of the middle kind; and in the next, because the story (if story it may be called) ends happily."

Simond's "Literature of Europe" Vol 1. p. 269, note.

The letters of "Junius"

At the time when the letters appeared, pamphlets abounded, fixing their authorship, to the perfect satisfaction of each pamphlettee, upon every public man; the "Gent. Mag." opened its columns to suggestions, and was filled with them; in 1824, the "Monthly Magazine" renewed the subject; in 1837, pamphlets again appeared, with fresh lights, which flickered and went out; and lately, "Notes and Queries," has worked like a mote on the subject; but they all have been gropings in the dark.

We believe the "letters" have been fathered, with a greater or less degree of confidence, upon upwards of forty public characters. The most favoured were Sir Philip Francis, Lord Blythelton, Colonel Barré, J. Burke, Dunning

afterwards Lord Ashburton.), Chatham, Dr. Wilmott, Hugh Boyd, Wilkes, Horne Toke, Lord George Sackville, Governor Pownall, Sir G. Jackson, Maclean and Mr. Sidney Swinney. The wildest conjectures have gained belief, and there have been madmen to lay them to George III, a Captain Allen, Snett the comedian, Combe (the author of "Hr. Syntax"), Bickerton, an eccentric Oxonian, and an utterly unknown Mr. Jones. Who the famous writer was, will be a question asked by generations to follow us.

They were published in the "Public Advertiser" from Nov. 21-1768 to Jan 21-1772.

"Initials & Pseudonyms"

by William Cushing, B. A.

Vol 1. pp 144-145

Queen Victoria's name. Guelph.

So he, (Udoace) went, and his brother with him. One of them at least ought to interest us. He was Arnulf, Hunnulf, Wulf, Guelph, the Wolf-cut, who went away to Constantinople, and saw strange things, and did strange things likewise, and at last got back to Germany, and settled in Bavaria, and became the ancestor of all the Guelphs, and of Victoria, queen of England. His son, Wolfgang, fought under Belisarius against the Goths; his son again, Wlgang, under Belisarius against Persian and Lombard; his son or grandson was Queen Brunhilda's confidant in France, and became Duke of Burgundy; and after that the fortunes of his family were mixed up with the Lombards in Italy, till one of them emerges as Guelph, count of Altorf, the ancestor of our Guelphic line.

Kingsley's "The Roman and the Teuton"

pp. 102-103.

The Orders of Architecture.

The five orders of Architecture are thus classed; the Tuscan, Doric, Ionic, Corinthian and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany; whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

The Doric, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required. The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In

after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it.

Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils. There is both delicacy and ingenuity displayed in its pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian, the richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves,

and eight volutes, which sustain the abacus. The frieze is ornamented with curious clevices, the cornice with dentils and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance.

Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered by a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

The Composite is compounded of the other orders and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found where strength, elegance & beauty are displayed.

Four stages of Literature

Every literature has to go through these four stages, but nowhere have they been passed with such regularity as in Russia. Accordingly we have in due order of time Pushkin the singer, Gogol the protector, Turgenev the warrior, and lastly we have Tolstoy the preacher, the inspire.

In Greek literature we have Homer the singer, Aeschylus the protector, Aristophanes the warrior, and Socrates the preacher.

In English literature we have Chaucer and Shakespeare, the singers, Byron the protector, Dickens the warrior, and Carlyle, Ruskin, Emerson, the preachers. Letters indeed go on, but the cycle is completed; and higher than Plato, Marcus Aurelius, Goethe, Emerson, Carlyle and Ruskin, the soul need not seek to rise.

"Lectures on Russian Literature"

by Ivan Panin.

Lecture No 1.

Worcester, Mass.

1 July 1889.

A chronological table of the Poets-laureate of England.

The volunteer laureates.

(not officially appointed.)

Geoffrey Chaucer. 1368-1400

Sir John Gower. 1400-1402

Henry Scogan. — —

John Kay — —

Andrew Bernard 1468 —

John Skelton 1489 —

Robert Whittington 1512 —

Richard Edwards. 1561 —

Edmund Spenser 1590 —

Samuel Daniel 1598 —

(By royal appointment)

Ben Jonson 1615-1637

Sir William Davenant 1638 —

(Interregnum)

Sir William Davenant 1660-1668

John Dryden 1670-1689

Thomas Shadwell 1689-1692

Nahum Tate 1692-1715

Nicholas Rowe 1715-1718

Laurence Eusden 1718-1730

Colley Cibber 1730-1757

William Whitehead 1757-1785

Thomas Warton 1785-1790

Henry James Pye 1790-1813

Robert Southey 1813-1843

William Wordsworth 1843-1850

Alfred Tennyson 1850- —

"A Popular Manual of English Literature"
by Maudie Gillette Phillips.

Jewish idea of Devils -

Much difficulty exists, and much has been written respecting those in the New Testament said to be possessed with the devil. It has been maintained by many that the sacred writers only meant by this expression to denote those who were melancholy or epileptic, or afflicted with some other grievous disease. This opinion has been supported by arguments too long to be repeated here. On the other hand, it has been supposed that the persons so described were under the influence of evil spirits, who had complete possession of the faculties, and who produced many symptoms of disease not unlike melancholy, madness and epilepsy. That such was the fact will appear from the following considerations:

1st Christ and the apostles spoke to them and of them as such; they addressed them, and managed them, precisely as if they were so possessed, leaving their hearers to infer beyond a doubt that such was their real opinion.

2nd Those who were thus possessed spoke, conversed, asked questions, gave answers, and expressed their knowledge of Christ, and their fear of him - things

that certainly could not be said of diseases.

Matth. VIII. 28. Luke VIII. 27.

3rd. The devils, or evil spirits, are represented as going out of the persons possessed, and entering the bodies of others. Matth. VIII. 32.

4th. Jesus spoke to them, and asked their name, and they answered him. He threatened them, commanded them to be silent, to depart, and not to return.

Mark I. 25. V. 8. IX. 25.

5th. Those possessed are said to know Christ; to be acquainted with the son of God. Luke IV. 34. Mark I. 24. This could not be said of diseases.

6th. The early fathers of the Church, interpreted these passages in the same way. They derived their opinions probably from the apostles themselves, and their opinions are a fair interpretation of the apostles sentiments. 7th. If it is denied that Christ believed in such possessions, it does not appear why any other clearly-expressed sentiment of his may not in the same way be disputed. There is perhaps, no subject of which he expressed himself more clearly, or acted more uniformly, or which he left more clearly impressed on the minds of his disciples.

(over)

Nor is there any absurdity in the opinion that those persons were really under the influence of devils. For, 1st It is no more absurd to suppose that an angel, or many angels, should have fallen and become wicked, than that so many men should 2nd. It no more absurd that Satan should have possession of the human faculties, or inflict diseases, than that men should do it, - a thing which is done every day. What is more common than for a wicked man to corrupt the morals of others, or, by inducing them to become intemperate, to produce a state of body and mind quite as bad as to be possessed by a devil? 3rd We still see a multitude of cases that no man can prove not to be produced by the presence of an evil spirit. Who would attempt to say that some evil being may not have much to do in the case of madmen? 4th It afforded an opportunity for Christ to show his power over the enemies of himself and of man, and thus to evince himself qualified to meet every enemy of the race, and triumphantly to redeem his people. He came to destroy the power of Satan.

Acts XXVI. 18.

Rom. XVI 20-21.

Barnes notes on Matthew. pp. 69-70.

Devil is the name which has been given in the New Testament and in Christian theology to a supreme evil personality supposed to rule over a kingdom of evil spirits, of whom he is the chief, and to be the restless and unfailing adversary of God and man. +++++ It may be a question how far Jesus Christ himself acknowledges the existence of such an evil power, but there can be no question that such a being was recognized in the current belief of the Jews in his time. But it is also certain that this belief amongst the Jews was one of gradual growth, and is not to be traced in the Old Testament in any such definite form as we meet with it in the New. The expression "Satan," is indeed found in the Old Testament, but only five times, if so frequently, as a proper name, — thrice in the book of Job (i. 6, 12; ii. 1), once in the opening of the 21st. chap. of 1 Chronicles (although here the allusion to a distinct personality may be held doubtful), and in Zechariah (iii. 1.) In all other places where the word occurs, "Satan" is used in its common sense of "adversary, a sense in which it also occurs in Matt. xvi. 23

xxxxxxx The question then arises as to the special source of the conception of the devil as a fallen and evil spirit. The explanation commonly given of this conception by our modern critical school is that it sprang out of the intercourse of the Jews with the Persians during their period of exile.

xxxxxxxxxxxx The process by which the Jewish mind worked out this conception and the whole scheme of demonology found in the New Testament was of course gradual. xxxxxxxxxx

The idea of the devil so clearly expressed in the New Testament passed as a dominant factor into the early Christian theology, acquiring for many centuries an always deeper hold on the popular religious imagination. In the writings of the fathers of the 2nd + 3rd centuries the devil plays an important part. xxxxxxx

With the rise of a rationalistic temper throughout Europe, in the 18th century, this belief in the prevailing influence of diabolic agency began to disappear. It may still be the prevailing opinion of Christendom that there is an evil power working in the world opposed to the divine; but whether this power is personal, or how far it touches the human will, or again,

whether there is a subterranean kingdom of demons with a prince of demons, or devil, at their head, & how far such a kingdom has any relation to human destiny, are all questions that must be held to be very unsettled, or maintained with very ~~little~~ doubtful confidence in any section of the Christian Church.

Encyclopædia Britannica.

subject "Devil"

The Compositæ.

The coexistence of the two characters - syn-genesious anthers and a flower-head - is sufficient to identify any plant of the order compositæ.

The Cruciferae.

The flowers of this family have four petals, so placed as to resemble a cross. They have six stamens, four long and two short - tetradynamous stamens. Their inflorescence is racemose, and without bracts. Any plant with these three characters is a crucifer.

The Umbelliferae

If it bears flowers in umbels, and pro-

duces inferior fruit, that when ripe separates into two seed-like bodies, it is an umbelliferous plant.

The Labiatae

When you find a plant with a two-lipped corolla, square stem, and opposite leaves, joined with a deeply-lobed ovary and basical style, you need not hesitate to place it among Labiatae.

From "Second Book of Botany"

by Eliza A. Youmans. pp. 139 - 165

The Angelus Bell.

The Angelus is a prayer to the Virgin, introduced by Pope Urban II. in 1095, as an intercession for the absent crusaders. It begins with the words, "Angelus Domini nuntiavit Mariæ" — the angel of the Lord announced unto Mary. Then follows the salutation of Gabriel — Ave Maria, etc.

The prayer contains three verses, and each verse ends with the salutation, Ave Maria: and it is recited three times a day, at the ringing of the Angelus bell, so named from the first word in the prayer.

After the crusades the custom languished until, in 1327, Pope John XXIII. ordered all the faithful to recite an Ave Maria at each ringing of the bell. He announced an indulgence for each recitation. Other names are the "Ave Maria Bell" and the "Vesper Bell." (New England Magazine).

Analysis for Trees & Shrubs.

from "Trees & Shrubs of Mass." by H. B. Emerson.
 New Bedford City Library. ~~18~~ C. 15. 4. 2 Vols.

Division into Families.

- 1 { Flowers in catkins. 2
 Flowers not in catkins. 9
- 2 { Leaves needle-shaped or scale-like, mostly
 evergreen. 43. Pine Family. I.
 Leaves not needle-shaped or scale-like. 3.
- 3 { Sterile flowers only in catkins. 4
 Both sterile and fertile flowers in catkins. 5
- 4 { Leaves simple; nuts in a cup. 49.
 Oak Family. II.
 Leaves pinnate; nuts not in a cup. 51.
 Walnut Family. IV.
- 5 { Seeds with a tuft of cotton; fertile &
 sterile flowers on different plants. 54.
 Willow Family. VII.
 Seeds without a tuft. 6

- 6 { Leaves palmate; both fertile and sterile
flowers in globular catkins.
Plane Family. VII.
Leaves not palmate. 7

- 7 { Fruit woody, or membranous or winged. 52.
Birch Family. V.
Fruit a dry berry or nut, not winged. 8.
Fruit a fleshy, compound berry.
Mulberry Family. IX.

- 8 { Nut more or less covered or concealed. 50.
Hornbeam Family. III.
Nut naked. 53. Wax Myrtle Family. VI.

- 9 { Leaves opposite. 10.
Leaves alternate. 20.
Leaves wanting. Cactus Family. XXV.

Plants with opposite leaves.

- 10 { Flowers with a calyx, and a corolla of 1 petal,
or with no corolla. 11.
Flowers with a calyx, distinct or obscure, and
a corolla of many petals. 15.

- 11 { Corolla wanting. 12.
Corolla of one petal. 13.
- 12 { Leaves simple; fruit a double samara,
or key. Maple Family. XXXIII.
Leaves pinnate; fruit a single samara,
or key. Ash Family. XV. 2
- 13 { Stamens 4; calyx and corolla 4-parted;
ovary 2 or 4 celled. 58. Madder Family. XVII.
Stamens 4 or 5; calyx and corolla 5-parted;
ovary 3 or 5 celled. 14
- 14 { Corolla tubular, often irregular; style
thread-like. 59. Honeysuckle Family. XX.
Corolla wheel-shaped, regular; style almost
wanting. 61. Elder Family. XIX.
- 15 { Stamens fewer than ten. 16.
Stamens more than ten; style one. 78.
Rock-Rose Family. XXXVII.
- 16 { Stamens more numerous than the petals. 17.
Stamens as many as the petals. 18.
Stamens once, or several times, 3; stigmas 3. 78.

- 17 { Fruit a leathery, prickly capsule.
 Horse Chestnut Family. p. 479.
 Fruit a double samara, or key.
 Maple Family. ~~XXXIII~~.

- 18 { Stamens opposite the petals; very above
 the obsolete calyx. 16. Vine Family. ~~XXX~~.
 Stamens alternate with the petals. 19

- 19 { Calyx beneath 2 or 3 inflated capsules.
 Bladder = Nut ~~XXXII~~. 1.
 Calyx indistinct, surmounting a 2-celled
 drupe. Cornus Family. ~~XXII~~.
 Calyx evident; flowers in terminal panicles;
 very fleshy. Prim. ~~XX~~. 1.

Plants with Alternate Leaves.

- 20 { Stamens 10, or a smaller number. 21.
 Stamens more than 10. 40.

- 21 { Flowers irregular, butterfly shaped; fruit in a
 pod. 75. Bean Family. ~~XXIX~~
 Flowers regular or nearly so. 22.

- 22 { Flowers with one petal, petals united at base, or with no corolla. 23.
Flowers with a corolla of many petals. 30

- 23 { Flowers with a calyx, but no corolla. 24.
Flowers with an evident calyx, and a corolla of one petal, or united petals. 35

- 24 { With 1 style or stigma; leaves simple. 25.
With 2 styles or stigmas, divergent; leaves simple. 28.
Pistils several; leaves compound.
Prickly Ash Family. ~~XXXV.~~

- 25 { Leaves with transparent dots; anthers opening by valves. 56. Cinnamon Family. XII.
Leaves not dotted; anthers not opening by valves. 26.

- 26 { Fruit one-seeded. 27.
Fruit 3 or more-seeded; a drupe, a berry. 29.

- 27 { Fruit crowned with a calyx, Sandal-
wood Family. Tupelo. XI.
Fruit not crowned with a calyx. 28.

- 28 { Stamens 5; a tree. 55 Elm Family. X. 8.
Stamens 8; a shrub. Mezereum Family.
Leather-wood. XIII.

- 29 { Leaves broad and flat; stamens 4 or 5. 77.
Buckthorn Family. XXXI.
Leaves broad and flat; stamens 6. fertile
& sterile flowers on different plants.
Eumilox Family. XLI.
Leaves crowded, heath-like. Crowberry
Family. XIV.

- 30 { Flowers with the calyx nearly obsolete. 31.
Flowers with an evident calyx. 32.

- 31 { Fruit a drupe, crowned with the calyx; sta-
mens alternate with the petals.
Cornus Family. XLII.
Fruit a berry, above the calyx; stamens
opposite the petals. 76. Vine Family. XXX

- Stamens as many as the distinct petals and alternate with them, 33.
32. Stamens as many as the distinct petals and opposite them, 38.
- Stamens twice as many as the petals, 36.
- Stamens 3 or several times 3. 37
33. Calyx adherent to the ovary and crowning the many-seeded berry. Currant Family, XXIV.
- Calyx half-adherent; capsule bony, 2-seeded. Witch-Hazel Family. XXIII.
- Calyx free from the ovary; fruit few-seeded 34.
- Calyx free; fruit many-seeded. 36.
34. Stamens on a fleshy disk; capsule berry-like. Staff-tree. XXXII. 2.
- Stamens from the base of the calyx, or corolla, or from the receptacle. 37.
35. Anthers opening by pores. 36.
- Anthers not opening by pores. 57 or 65.
36. Calyx free from the ovary. 62. Heath Family. VI.
- Calyx adherent to the ovary. Series scabell. 71.
- Whortleberry Family. XXI.

Drupe berry-like, fleshy or pulpy, with 4-8 stones.

57. Holly Family. XVI.

37 { Drupe dry, 1-celled, 1-seeded. Sumac Family. XXXIII
 Capsule 3-celled, 1 or 2 seeded. 78.

38 { Stamens 4-5; anthers not opening by valves. 39.
 Stamens 6; anthers opening by valves. Brickly
 shrubs. Barberry Family. XXXVII.

39 { Tendril-bearing vines. Calyx obsolete. 76.
 Vine Family. XXX.
 Erect shrubs. Sepals united at base. 77.
 Buckthorn Family. XXXI.

40 { Stamens springing from the calyx. 41.
 Stamens springing from the receptacle or
 base of the flower. 42.

41 { Fruit neither a pome nor a drupe. 72.
 Rose Family XXVI.
 Fruit a pome; calyx persistent. 73.
 Apple Family XXVII.
 Fruit a drupe; calyx deciduous. 74.
 Almond Family. XXVIII.

Pistil and style one; flowers perfect, stamens in
 parcels. Linden Family. XXXVI.

Pistil and style one, flowers perfect, stamens
 not in parcels. 78. Rock-Rose Family. XXXVII.

42. { Pistils about 2; only one ripening, forming a
 lunato drupe; sterile and fertile flowers on
 distinct plants. Mornseed Family. XXXIX.

Pistils many, united in a kind of cone; flowers
 perfect 79 Magnolia Family. XL.

Division into Genera

43. { Leaves in bundles or tufts, in a sheath. 44.
 Leaves solitary. 45.

44. { Leaves 2-5 in a sheath, evergreen. Pine. I. 1.
 Leaves 15-60 in a sheath, deciduous. Birch. I. 4.

45. { Leaves alternate. 46.
 Leaves imbricate, opposite or in whorls. 48.

46. { Fruit fleshy. Yew. I. 8.
 Fruit not fleshy. 47

- 47 { Bark always rough. Spruce. I. 2.
Bark smooth on young tree. Fir. I. 3.

- 48 { Leaves imbricate; branches fan-like; cone ovate.
Arbor Vitae. I. 5.
Leaves imbricate; cones angular, somewhat
spherical. White-Cedar. I. 6.
Leaves opposite, or in whorls; cones berry-like.
Red-Cedar & Juniper. I. 7.

- 49 { Cup scaly or warty, not covering the acorn Oak. II. 1.
Cup a prickly bur, covering the 3-cornered nut.
Beech. II. 2.
Cup a prickly bur, covering the roundish nut.
Chestnut. II. 3.
Cup leathery, hairy, covering the nut.
Hazel. II. 4.

- 50 { Nut in the axil or angle of a leaf-like
bract. Hornbeam. III. 1.
Nut enveloped in a hairy, inflated sack.
Hyp Hornbeam. III. 2.

- 51 { Husk not dividing naturally. Walnut &
Butternut. IV. 1.
Husk of the fruit dividing naturally.
Hickory. IV. 2.

- 52 { Bark of thin, tough, horizontal fibres; aments
simple; scale of the fertile catkin 3-flowered
Birch. V. 1.
Bark not of tough fibers; aments on branched
stalks; scale of the fertile catkins 2-flowered.
Alder. V. 2.

- 53 { Leaves lance-shaped, serrate Wax Myrtle
Sweet Gale. VI. 1.
Leaves sinuato-finnatifid. Sweet ~~Gale~~ ^{Thorn}. VI. 2.

- 54 { Stamens 8-30, or more; leaves 3-angled or
roundish. Poplar. VIII. 1.
Stamens 2-7; leaves mostly long, slender.
Willow. VIII. 2.

- 55 { Flowers perfect; fruit a samara Elm. IX. 1.
Flowers sterile, or perfect, on one or different
trees; fruit a drupe. Nettle-Tree. IX. 2.

- 56 { Anthers 4-celled; fruit-stalk fleshy; leaves often 3-lobed. *Sassafras*. XII. 1.
Anthers 2-celled; fruit-stalk not fleshy. leaves entire. *Benzoin*. XII. 2.
- 57 { Leaves thorny, leathery, evergreen. *Holly*. XVI. 1.
Leaves unarmed; petals 4-5, distinct; stamens 4-5. *Nemophantas*. XVI. 2.
Leaves unarmed; petals united; mostly 6-fisted; stamens 4-6. *Winter Berry*, *Prinos*. XVI. 3.
- 58 { Flowers in globular heads. *Button-Bush*. XVII. 1.
Flowers 2 on each double ovary; berry of 2 united ovaries. *Partridge Berry*, *Mitchella*. XVII. 2.
- 59 { Stamens 4. Trailing, evergreen. *Twin Flower*, *Linnaea*. XVIII. 1.
Stamens 5. 60
- 60 { Stem not woody. Drupe 3-celled, 3-seeded. *Feverwort*. XVIII. 2.
Stem woody. Berry 2-3 celled, few-seeded; flowers two-fold, or in whorls. *Honeysuckle*, *Tonicera*. XVIII. 3.
Stem woody. Berry 2-celled, many-seeded. *Bush Honeysuckle*, *Durilla*. XVIII. 4.

- 61 { Leaves pinnate. *Elder*. XIX. 1.
 Leaves simple. *Viburnum*. XIX. 2.

- 62 { Petals united. 63.
 Petals distinct or nearly so. 70.

- 63 { Corolla somewhat funnel-shaped or bell-shaped. 64.
 Corolla star-shaped. 65.
 Corolla ovoid. 66.

- 64 { Stamens 5 or 6. *Azalea*. IX. 9.
 Stamens 10. *Rhododendron*. IX. 9.

- 65 { Anthers resting in 10 cavities of the corolla.
Kalmia. IX. 10.
 Anthers free, calyx double. *May Flower*. IX. 6.

- 66 { Fruit a berry formed of the fleshy calyx.
 Checkerberry. IX. 7.
 Fruit a drupe, formed of the ovary, 5-seeded.
 Bearberry. IX. 8.
 Fruit a 5-celled, 5-valved capsule.
Andromeda *Junco*. IX. 1.

- 67 { Anthers ending in awns or bristles. 68.
 Anthers not ending in awns. 69.

- 68 { Anthers 2-awned. Andromeda, XX. 1.
 Anther-cells each 2-awned. Zenobia XX. 4.

- 69 { Calyx with 2 bracts at base Cassandra XX. 2.
 Calyx without bracts at base Lyonia, XX. 3.

- 70 { Calyx 3-celled, 3-valved, enclosed by the calyx,
 Leaves smooth. Blechna, XX. 5.
 Calyx 5-celled, 5-valved, opening at base. Leaves
 rusty-downy beneath. Sedum, XX. 11.
 Calyx 5-celled, 5-valved, opening at the summit
 corolla irregular. Rhodora, XX. 9.

- 71 { Corolla ovoid-bell shaped. Berry sweetish,
 black or blue. Whortleberry, XXI. 1.
 Corolla wheel-shaped, with reflexed segments.
 Berry acid, red. Cranberry, XXI. 2.
 Corolla broad-bell shaped. Berry pleasant,
 sub-acid, white. Chigene, XXI. 3.

Fruit 3-5 distinct, dry follicles; unarmed.
 Hardhack, *Spiraea*. XXVI. 1.

72 { Fruit compound, of little drupes aggregated on
 a juicy receptacle; prickly. Bramble, *Rubus*. XXVI. 2.
 Fruit the enlarged calyx, containing the stony
 seeds, prickly. Rose. XXVI. 3.

73 { Petals roundish; branches thorny. Hawthorn. XXVII. 1.
 Petals roundish, branches unarmed. Pear, *Pyrus*. XXVII. 2.
 Petals oblong; forms with 3-5 double cells. June Berry.
 Amelanchier. XXVIII. 3.

74 { Stone compressed; fruit covered with a
 bloom. Plum. XXVIII. 1.
 Stone round; fruit not covered with bloom.
 Cherry. XXVIII. 2.

75 { Leaves pinnate; stamens united; flowers in
 pendent racemes; stipules thorny. Locust. Tree. XXIX. 1.
 Leaves simple; stamens distinct.
 Judas-Tree. XXIX.

76 { Leaves 3-5 lobed. Berry 1-celled. Grape-Vine XXX. 1.
 Leaves digitately 5-leaved. Berry 2-celled
 Virginia Creeper. XXX. 2.

calyx free from the ovary; petals plain;
flowers minute; fruit like a drupe, black.

Buckthorn. XXXI. 1.

77 Calyx adherent to the ovary at base; petals
sack-like, arched. flowers in panicles; fruit a
capsule. Jersey Tea. XXXI. 2.

Petals 5, yellow; calyx 5-leaved, 2 outer smaller;
flam. erect Rock-rose, *Helianthemum*. XXXVII. 1.

78 Petals 3 brownish purple, sepals 3. Pinweed. XXXVII. 2.

Petals 5, yellow; calyx 3-parted, tubular, with 2 outer
minute divisions; flam. downy, tufted.

Hudsonian. XXXVII. 3.

79 Seeds pendulous by a thread, at maturity; leaves
oval. Magnolia. XLV. 1.

Seeds not pendulous; leaves truncate.

Tulip Tree. XLV. 2.

Flitch of Bacon.

In the reign of Henry VI. A.D. 1445, the first flitch of bacon was delivered to a married couple, for having lived together a year and a day without quarrelling once, or having repented of their union.

This took place at Dunmow, in Essex; and Stowe, the historian has a memorandum of those couples, who, at different times, received the reward from "the good prior of Dunmow."

"Richard Wright, of Badsworth, in Norfolk, asked for the bacon of Dunmow; and having taken the usual oath before the prior, the convent, and the people, he received the flitch, A.D. 1445."

"Stephen Stannel, otherwise Samuel, of Little Easton, Essex, husbandman, being sworn before the prior, and a multitude of other neighbors, there was delivered to him one flitch of bacon, A.D. 1467."

"Thomas Ley, otherwise Lee, of Briggeshall, Essex, came and asked for a flitch of bacon, and was sworn according to the form of the donation, before the prior and the convent, and the flitch was given to him, A.D. 1510."

In the Spectator, there is an entertaining account of this curious custom, which was in-

stituted by Lord Fitzwaller, in the time of Henry III. though no claimant appeared for it till the reign of Henry VI.; and interval of about 200 years.

The statute runs thus: "That Whatever married man did not repent of his marriage, nor quarrel with his wife, a year and a day after, should go to the priory of Dunmow, and have a gammon or fitch of bacon; provided he swore to the truth of it, kneeling upon two hard, flinted stones set in the priory churchyard for that purpose, before the prior, and the convent, and such of the towns-people as might choose to be spectators"

This was the condition on which the manor was held; and, like many other institutions of those early times, appears now to be ridiculous, because we know not the motive which led to it.

When the party had made good his claim, the bacon was delivered to him in the church porch; it was then hung upon a pole; garland and streamers surrounding it, and a procession in which the happy couple were chaired upon men's shoulders, was made round the manor, attended with music and gambols of

various kinds.

The last time it was acted upon was in the year 1751, George II being on the throne.

It has been demanded more recently still, but the ceremony being attended with considerable expense to the lord of the manor, the application is now evaded.



